1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

tions. The original inventors and innovators are lost in the black obscurity of American history, but the fruit of their ingenuity plays an important part in our modern economy.

As opposed to this wealth of plants, the Aztecs were poor in domesticated animals. They had several varieties of dog, one of which was bred for food, but they never used this animal for transport as did Indians of our Northern plains. The turkey was their chief domesticated fowl, although there is some evidence that they bred geese, ducks and quail also. In plantations of the nopal cactus they carefully tended the cochineal bug for the rich crimson dye it yielded when crushed. A second insect, the maguey slug, still retains its place as a delicacy of the Mexican table, served with another typically Aztec dish, *guacamole,** a thick mixture of tomato, alligator pear and chile.

Hunting, when possible, produced food, but as early as Upper Middle Culture times the deer were nearly all killed off. The seasonal migrations of the birds, which still visit the lakes of Mexico, offered a profusion of geese, ducks and other wild fowl. Small fish, netted or speared with a trident, were sometimes consumed, and the eggs which a certain fly lays on the lakes were made into a paste still eaten in Mexican communities. The high functionaries, since they were supported by the community, kept a much better table than the poor, who lived meagerly off the produce of their own fields; the daily repast of Montezuma was described by the Spanish conquerors as the height of Lucullan luxury.[18]

Tools showed relatively little variation from Middle Culture to Aztec times. The *coa,* or digging stick, was the chief farming instrument, and the *metate* and *mano* even now re-

*Wah-ca-mo'-lay.

The fourteenth month they named Quecholli. They observed a feast to the god name Mixcoatl. And in this month they made arrows and darts for war. They slew many slaves in honor of this god.

Chapter 14
Quecholli

When they made the arrows, for a space of five days all took blood from the ears, and [with] the blood which they pressed out of them they anointed their own temples. They said that they did penances in order to go to hunt deer. From those who did not bleed themselves, they took their capes as punishment. No man lay with his wife on those days; neither did the old men nor the old women drink wine; because they did penance.

At the end of the four days during which they made the arrows and darts, they made a number of very small arrows, and bound them in four's with each [bundle of] four torches. And, a small bundle of the four torches and the four arrows being made, they offered them upon the graves of the dead. They placed also, along with the arrows and torches, two *tamales*. All this remained for a whole day upon the grave, and at night they burned it and performed many other ceremonies for the dead on this same feast.

On the tenth day of this month, all the Mexicans and Tlatelulcans went to those mountains which they call Çacatepec. And they say that this mountain is their mother. On the day that they arrived, they made huts or cabins of grass, and they lit fires, and nothing else did they do that day.

Next day, at dawn, all forthwith broke fast and set out for the country and formed a great wing, wherewith they surrounded many animals—deer, rabbit, and other animals—and little by little they kept coming together until they rounded up all of them. Then they attacked and hunted, each one what he could.

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1. Marginal notation: *November 1st day one.*

Al quarto decimo mes llamauan Quecholli: hazian fiesta al dios llamado Miscoatl: y en este mes hazian saetas y dardos para la guerra: matauã a honrra deste dios muchos esclauos.

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796[X]
[805
776]

Cap. 14
Quecholli.

1	*f*	KL.	Quecholli.	*f*	20
2	*g*		Quando hazian las saetas por espa-	*g*	21
3	*A*		cio de cinco dias: todos se sangrauan	*A*	22
4	*b*		de las orejas y la sangre que esprimjan	*b*	23
5	*c*		dellas: vntauanla por sus mesmas si-	*c*	24
6	*d*		enes. Dezian que hazian penjtencias	*d*	25
7	*e*		para yr a caçar venados: los que no se	*e*	26
8	*f*		sangrauan, tomauanles las mantas en	*f*	27
9	*g*		pena: njngun hombre se echaua con	*g*	28
10	*A*		su muger en estos dias, nj los viejos ni	*A*	29
11	*b*		viejas beujan pulcre: porque hazian	*b*	30
12	*c*		penjtencia.	*c*	31
13	*d*		Acabados los quatro dias en que ha-	*d*	1'
14	*e*		zian las saetas y dardos: haziã vnas	*e*	2
15	*f*		saetas chiqujtas y atauanlas de quatro	*f*	3
16	*g*		en quatro con cada quatro teas: y assi	*g*	4
17	*A*		hecho vn manogico de las quatro teas,	*A*	5
18	*b*		y de las quatro saetas, ofrecianlas so-	*b*	6
19	*c*		bre los sepulchros de los muertos: pon-	*c*	7
20	*d*		jan tambien juntamente con las saetas	*d*	8

y teas dos tamales: estaua todo esto vn dia entero sobre la sepultura, y a la noche lo quemauan: y hazian otras muchas cerimonjas por los defũtos en esta mesma fiesta.

796[X]
[834
273]
765
796[X]

A los diez dias deste mes yvan todos los Mexicanos y Tlatelulcanos a aquellos montes que llaman Çacatepec: y dizen que es su madre aquel monte, el dia que llegauan hazian xacales o cabañas de heno, y hazian fuegos y njnguna otra cosa hazian aquel dia.

796[X]
[778
342]

Otro dia en amaneciendo luego almorçauan todos, y salian al campo y hazian vna ala grande: donde cercauan muchos anjmales, ciervos, conejos, y otros anjmales y poco a poco se yvan juntando hasta acorralarlos todos: entonce arremetian y caçauan cada a qual lo que podia.

796[X]
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3: Sahagun M-5 (1529-1590) 1951 NU7 Aztec NU7

X 796 **Thirty-third Chapter**, in which are described the feasts and sacrifices which they offered as a service; which they performed in the days of the fourteenth month, which was called Quecholli.[1]

The fourteenth feast day was called Quecholli.

Injc cemposalli ômatlactli omei capitulo: vncan moteneoa in ilhuitl, yoā in nextlaoalli, injc tlacotia: in qujchioaia, in jpā ic cemjlhuitl, ic matlactetl on navi metztli, in moteneoaia, Quecholli.

Injc matlactetl on navi ilhuitl: ichoatl in moteneoa Quecholli:

When Tepeilhuitl ended, nothing was done for another five days. All was quiet.

in ôquiz tepeilhuitl, oc macujlilhuitl in iatle muchioaia, çan oc cactimanj:

And when the five days had passed, upon the next day all offered reeds [for arrows]; each seasoned warrior took a load upon his back (those of Tenochtitlan and those of Tlatelulco). They all offered the reeds at the foot of [the Temple of] Uitzilopochtli. And when they had been offered, then they came carrying them and bore them upon their shoulders [to their homes].

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auh in ôquiz macujlilhuitl: in jmuztlaioc, vncā in neacamaco, cecen tlamamalli in conanaia tequjoaque, in Tenuchtitlan, in Tlatilulco: in neacamacoia, vncā in icxitlan Vitzilobuchtli: auh in ônemacoc, njmā ic qujitquitze qujquequechpanoa.

And upon the morrow, once again all departed to the courtyard of [the Temple of] Uitzilopochtli, that the reeds might be straightened in the fire. The reeds were to be straightened in the fire. Only this did they do. And when they had straightened [the reeds] in the fire, again they bore them away and went off with their burdens.

[441]

Auh in jmuztlaioc, ie no cẽ, pa ic viloa in jitualco Vitzilobuchtli, tlatlemelaoaloz, motlemelaoaz in acatl: çan oc ixquich, in muchioaia y: auh in vmmotlemelauh, oc ceppa çan no oalmotequj, oc ceppa intlatquj oalietiuh.

And on the third day, [when] once more all departed, the canes were brought. All came together—seasoned warriors, youths, young men of marriageable age. And the small boys they took up [the pyramid to the] temple, where they sat blowing their shell trumpets and being bled. They cut their ears, pressed out the blood, and anointed their temples [with it]. It was said: "The deer are [anointed] with blood." They fasted for the deer, that they might hunt [them].

Auh injc eilhuitl, no ceppa viloa, mootequj in acatl, vel ixquich cemolinj, in tequjoaque in telpuchtli, in tlapalivi: auh in oquichpipiltotonti, quitletlecavia in teucalli, vncā tlatlapixtoque, yuan mjçotoque: qujtequj in innacaz, in jmeçço compatzca, incanaoacā coinalaoa: mjtoaia, momaçaiço, qujnneçaviliaia in mamaça, injc amjoaz.

And when they assembled in the temple courtyard, those of Tenochtitlan were spread on one side, those of Tlatelulco on the other. Thereupon were made arrows. It was said: "They form the arrows, or their [bolts of] oak."

Auh in occẽqujaoato tenitoalco: cecnj moteca in tenuchca, cecnj moteca in Tlatilulca: njmā ie ic muchioa in mjtl: mjtoaia tlacati in tlacochtli, anoço yiaoaio.

X 796 785 688 And when arrows were being formed, all did penances; all the men drew blood. And if any were seen

Auh in jquac tlacatia, tlacochtli: neçaoaloia, qujneçaviliaia, ixquich tlacatl, mjçoia: auh in aquj itto,

1. "Precious Feathers" is suggested by Garibay (*op. cit.*, p. 309). Clavigero (*op. cit.*, pp. 167-8) states that the month was named for the bird of fine plumage seen at that time on the lake shores. Torquemada (*op. cit.*, p. 280) writes similarly— "... *nombre de un Pexaro de pluma azul, y colorada, que ai en esta Tierra, en especial en unos manantiales, y ojos de Agua, que ai junto del Pueblo de Quecholac*"; see also p. 299. Durán (*op. cit.*, II, p. 297) refers to Quecholli as *fiesta arrojadiza*.

Tovar, while mentioning the bird of rich plumage, adds that captains raised their banners and performed warlike exercises. He describes it as a month of unrest and disturbance (Kubler and Gibson, *op. cit.*, p. 32).

X 796 [766] And when they had burned, they there buried their charcoal and ashes.

And of those slain in battle, their streamers, their costly banners, their shields, and their capes, and their breech clouts they placed upon a dry maize stalk, tied on. From it hung loose twisted, red cotton thread. At its end there hung a [dead] hummingbird, and four hundred [white] heron [feathers]. Many cords were pasted with feathers. At the ends hung heron [feathers]. They left these in the eagle bowl, where they burned.

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And the sixth day was named "They come upon the grass."[3] And for this reason they named it "They come upon the grass," [that] grass was scattered [in the Temple of Mixcoatl]. This [was] grass from under the pine trees. Here were ranged in their places the old women [who served the temple]. Before them lay a mat.

[793]

Thereupon came forth women with children. Each one heaped upon the mat five sweet *tamales*. All together, by fives, they laid them [there]. They came to give their children to the old women. And the old women came to take the children; they then dandled them in their arms. Then, those who danced their children in their arms gave them [back] to their mothers.

Then [the mothers] departed to their homes. This began in early morning. And it was time to eat when they finished. And when this was done, then all departed to hunt. They went to Çacatepec, there by Ixillan tonan.

And when ten days still remained in this month, as hath been said above, they then celebrated a feast in honor of the god of the Otomí, who was named Mixcoatl, in the manner which will be set forth.

[776]

And when they had arrived there at Çacatepec, nothing was done. Only when they arrived, they all made grass shelters, in which to sleep; all lit fires, to warm themselves.

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And at dawn, thereupon food and drink were eaten and drunk. Then all arrayed and wrapped mantles about themselves.

Then all departed; all were ordered and disposed in a row, stretching like a rope nowhere broken. All, in this manner, encircled all the deer, coyotes, rabbits, and hares; cautiously they closed in upon them.

X 796 224

And when they had come upon them, then all

auh in ontlatlac, in jtecollo, youa incuo, vncã contoca.

Auh in oiaomjquac in inmeccapan, youa intlaçapan, youa inchimal, yoã intilma, youa inmaxtli, oncquauhtõtech in quiztlalaia, quiltpiaia, itech pilcatiuh chichilicpatl, potonqui ic tlamalinoli, yiacac pilcatiuh vitzitzilin, yoã cẽtzonmaztat, mjec in mecatl, quipotonjaia hivitica, yiacac pilcatiuh zoltl, vmpa concaoa in quauhxicalco, vmpa tlatlaia.

Auh injc chiquacentlamantli: motenco, çacapã quiztoc: auh injc motenco, çacapan quiztoc, motzetzeloa, çacatl: ichoual in ocoçacatl, vncan motecpana in jlamatque, cc petlatl injcpan onoc.

Nimã ic ic oalmoiacatia in pilhoaque çioa, contentimanj petlapan mamacujhtil in tlopelic tamalli: ceniuh, in mamacujhtil contema: quiquẽmacativi in inpilhoan, in ilamatque: auh in jlamatque, quiquoalantimanj in pipilhoanti, nimã quimonjtitia inmac: nimã ic quimõmaca, in tenanoan, in oquimonjtotilique inpilhoan:

nimã ic istimanj in inchachaa, oc ioantzinco in pecaia. Auh in ic tlaqualizpan in neccaoalo: auh in ic ituhqui, njman iccvilca in amjoaz, vmpa tlamattivi in çacatepec, vmpa in jxilli tonan:

Auh in jmatlaciac metztli y, in tlacpac omoteneuh: vncan quijlhujqujxtilloia, in ixtecuh otomj: in mjtoaia Mixcoatl in jpanjo motenecoaz.

Auh in onazioac in vmpa çacatepec aiatle nuchioaia, çan oc quiquipich hazcioa nexnazcaltilo, in vncan cocochiaa, tlatlatlatilo, nenculo.

Auh in otlatvic, njman ic ic tlatlaqualo fatlioa: nimã ie ic nechichioalo, nchaapanalo:

nec vilo, netecpanalo, nevipanolo: iuhqujn mecatl motilinja, acan cotonj: nuchi tlacatl in jxh, quinjtaoalo in jnquichcin mamaça, in coiotl, in tochtli, in cifi: çan jvian inpan onmonamjqui.

Auh in ovel inpan onmonamjc, nec tenanoalo,

3. "Ye calle a la grama" (*tzompan quiyauaya*), according to Garibay (*loc. cit.*).

seized [the game], all fell upon it. All that escaped did not yet die.[4]

And when they did this, thereupon they dispersed and all returned. And the captors yet remained and slew more [game]. And those who caught a deer or a coyote, those Moctezuma favored with capes whose edges were striped with feathers.

If one were a captor, one might array oneself [in it]. And if one were not a captor, one might only place [his cape] in a basket, or sell it. And Moctezuma offered the captors food, and they drank.

And when [game] had been slaughtered on Çacatepetl, thereupon all departed. They took with them only the heads, carrying them in their hands, dripping drops of blood. When they reached their homes, they hung up [the heads]. And they took Moctezuma there.

And when they went out upon the grass, then they offered paper vestments to as many as would die. For [the god] Tlamatzincatl, many of his bathed sacrificial victims were arrayed. For the second [god], Izquitecatl, either two or three. These the wine makers ceremonially bathed,[5] they who made wine for the great chief.

The third for whom they died was Mixcoatl and his consort, a woman named Yeuatl icue. Only two of them died. Only the majordomos secured [the victims]. And also those women, [each one named] Coatl icue, the wives of Tlamatzincatl and Izquitecatl—these also took upon their heads their paper array.

And when [the time] had come, when [it was] verily the feast of Quecholli, then the [space of] twenty days ended. Then went those who were to die, into the sand.[6] After midday, they then took them to the place where they would die. They took them in procession about the offering stone; they went in line. And when they came to encircle [the sacrificial stone], thereupon all came down [from the pyramid]. No more were they taken where they were guarded, but they took them there to the tribal temples. [There] they kept them in vigil all night, and watched and guarded them.

And when it was midnight, thereupon they took hair [from the crowns of their heads]. And when they had cut the hair, thereupon [their belongings] were burned. [If the captive was] a man, he burned

tecujcujtivecho, izquich in tematitlampa quiça, in aiamo imjquja.

Auh in ie iuhquj, njmã ie ic tlaxitinj, oalnecuepalo: auh in tlamanjme, oc ompa ommocaoa, oc tlamjctia: in aqujn maçatl oc acic, anoço coiotl, qujntlauhtia in Motecuçoma, tenjvivavanquj in tilmatli:

intla tlamanj, qujmoquentiz: auh intlacamo tlamanj, çan qujtlatiz tanaco, anoço qujmonamaqujliz: yoan in tlamanjme qujntlamaca in Motecuçoma, yoã atii.

Auh in ie iuhquj motlamjctiloc, in jcpac çacatepetl: njman ie ic viloatz, çaiio in intzontecon qujoalhujvica intlan qujmaana, chichipicativitz in eztli, in oacico inchachan, aco qujnpipiloa auh çan vmpa concaoa in Motecuçoma.

Auh in jquac çacapan qujxooaia: iquac qujnmacaia in imamatlatquj in jzqujntin mjqujzque: iehoatl in Tlamatzincatl, mjequjntin mochichioaia, itlaaltilhoan: injc ome iehoatl in Izqujtecatl, aço vmentin, anoço eintin: iehoan qujmaltiaia in tlachicque, yoan in tecutlachique:

injquein, mjquja iehoatl in Mixcoatl, yoan inamjc cioatl, itoca: Jeoatl icue, çan omextin, çan calpixque in qujnnextiaia: auh no iehoãtin in cioa, Coatl icue: in jnamjcoan Tlamatzincatl, yoan izqujtecatl: no iquac qujcuja in jmamatlatquj.

Aũh in oacic, in vel iquac ilhujtl, Quecholli injc tlamj cempoalli: vncã xalacoa, vncã xallaquj, in mjqujzque: vmmoetzcalo, in tonatiuh: mec qujnvica in vmpa mjqujzque: qujmõiaoalochtia in techcatl, motecpantivi: auh in ocõiaoaloto, njmã ie ic oaltemo, aocmo vmpa vico in vmpa opieloia, ça vmpa qujnvivica in incacalpulco, ceioal in qujntoçavia, qujnpia, qujnpipia.

Auh in ie onaci, ioalnepãtla: njmã ie ic tetzoncujva: auh in oqujmõtzoncujque, njmã ie ic motlatlatlatilia: in oqujchtli, qujtlatia, in jpan yoan itilma,

4. Reference to the corresponding Spanish text suggests that *que quedaviesen* might better be read for *inquedA*. Cf. also Seler (*op. cit.*, p. 199).
5. Cf. Anderson and Dibble, *op. cit.*, p. 1, n. 5.
6. Cf. *supra*, p. 97, n. 7.

11:Diaz T,H-5 (1519-1520) 1910
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CHAPTER XCIX.

How we launched the two sloops, and how the Great Montezuma said that he wished to go hunting, and went in the sloops to a rocky Island[1] where there were many deer and much other game, for no one went hunting there under pain of very severe punishment.

WHEN the two sloops were finished building and had been launched, and the masts and rigging had been set up and adorned with the Royal and Imperial banners, and the sailors had been got ready to navigate them, they went out in them both rowing and sailing, and they sailed very well. When Montezuma heard of it, he said to Cortés that he wished to go hunting on a rocky Island standing in the lake which was preserved so that no one dared to hunt there, however great a chief he might be, under pain of death. Cortés replied that he was very welcome to go, but he must remember what he had told him on the former occasion when he went to visit his Idols, that to raise any disturbances was more than his life was worth; [moreover] he could go in the sloops, as it was better sailing in them than in the canoes and pirogues however large they might be. Montezuma said that he would be delighted to sail in the sloop that was the swiftest, and he took with him many lords and chieftains, and advised his huntsmen to follow in canoes and pirogues. A son of Montezuma and many Caciques went in the other sloop. Then Cortés ordered Velásquez de Leon who was captain of the Guard and Pedro de Alvarado and Cristóbal de Olid, Alonzo de Ávila with two hundred soldiers, to accompany Montezuma, and to remember the great responsibility he was placing on them in looking after him, and as all those Captains whom I have named were very alert, they took on board all the soldiers I have spoken about, and four

[1] The *Peñon de Tepepolco* or *del Marques*.

11:Diaz T,H-5 (1519-1520) 1910
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bronze cannon and all the powder that we possessed, and our gunners, named Mesa and Arvenga, and they put up a highly decorated awning as a protection from the weather, and Montezuma and his chieftains went under it. As at that time there was a strong breeze blowing, and the sailors were delighted to please and content Montezuma, they worked the sails so well that they went flying along, and the canoes which held his huntsmen and chieftains were left far behind in spite of the large number of rowers they carried. Montezuma was charmed, and said that it was a great art this of combining sails and oars together. So he arrived at the Peñol, which was not very far off, and he [Montezuma] killed all the game he wanted, deer and hares and rabbits, and returned very contented to the city. When we arrived near Mexico, Pedro de Alvarado and Juan Velásquez de Leon and the other Captains ordered the cannon to be discharged, and this delighted Montezuma, and as we saw him so frank and kind, we treated him with the respect in which the Kings of these countries are held, and he behaved in the same manner to us. If I were to relate the traits and qualities that he showed as a great Prince, and the reverence and service that all the Lords of New Spain paid to him, I should never come to an end. There was not a thing that he ordered to be brought that was not immediately there, even if it were flying. I say this because one day three of our Captains and some of us soldiers were in Montezuma's presence, when by chance a hawk swooped down through the halls which were like corridors, after a quail, for near the houses and palaces where Montezuma was confined, there were some tame pigeons and quails kept for breeding purposes by the Indian steward (whose duty it was to keep the rooms swept) so as to give himself importance.

When our Captains saw the hawk swoop and carry off